THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

A PRAYER.

"O sentinel at the loose-swung door of my impetuous lips,
Guard close today! Make sure no word unjust or cruel slips
In anger forth, by folly spurred or armed with envy's whips;
Keep clear the way today.

"And watchman on the cliff-scarred heights that lead from heart to mind,
When wolf-thoughts, clothed in guile's soft fleece, creep up, O be not blind!
But may they pass whose foreheads bear the glowing seal-word, 'kind';
Bid them God-speed, I pray.

"And warden of my soul's stained house, where love and hate are born,
O make it clean, if swept must be with pain's rough broom of thorn!
And quiet impose, so straining ears with world-din racked and torn,
May catch what God doth say."

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Begin an active business life with noble
things in view,
Care for those about you who are poor
and in distress:
Don't take undue advantages when
you're in power to oppress:
Endeavor to gain knowledge of the natural laws of health,
Forget not your honor while striving
for great wealth,
Give only what you are able—you can
do nothing more,
Have respect for the aged ones—be they
rich or poor,
Indulge not in intoxicants, nor in language that's profane,
Just dealings are more profitable than
underhanded gain,
Kindness oftentimes purchases more
than glittering gold,
Lay something by while young for your
needs when old,
More money spent than earned will
keep you poor,
No amount of self-praise ever gets beyond your door,
Obey your superior—'twill bring honor
to your name;
Profit by the example of all good men
known to fame,
Question well the motive of all workers
without pay,
Resolve to do your duty, no matter
what others say.
State the fact or nothing—don't indulge in lies.
Teach those who are ignorant; take lessons from the wise,
Unless you make the effort, there's
nothing you can do,
Virtue has its own reward—a maxim
trite and true.
Wealth cannot purchase happiness in
this world of strife
'Xcept 'tis used to glorify the One who
gave you life,
Yield all unimportant things, for lawsuits do not pay,
Zealously observe these rules—there's
nothing more to say.

—Jack Timmons, in Cincinnati Tribune.

Teacher: "Johnny, can you tell me anything you have to be thankful for in the past year?"

Johnny: "Why, when you broke your arm, you couldn't lick us for two months."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, February 9, 1905.

SOME REVIVAL DANGER SIGNALS.

When news of the remarkable revival in Wales began to spread over England and Scotland it was feared that there might be an attempt on the part of some to imitate it. Dr. Campbell Morgan, while approving all that he saw in Wales, took occasion to say that there were two perils confronting them in London in connection with the movement in Wales. The first was that of imitation; the second was that they in London might stand aloof and say that that kind of thing could not be done in their city. And he said in that connection:

"Whether we will or no, we shall not see in London exactly what has been seen in Wales. This is reverently said, I pray you hear it—God can no more do in London what he does in Wales than you can play an organ on a piano. He will work the same marvelous changes in human lives, but not along the lines he has been doing it there. You cannot sing hymns in London like they can in Wales, and for two reasons—you have not the music, and you do not know the hymns. That is a mere incidental illustration of what I mean when I say, let us not imitate.

"I do not propose for a single moment to hand my service tomorrow over to anybody. I propose proceeding along the ordinary lines I have been following Sabbath after Sabbath. If God sees fit to come down and break the service up, glory to his name, but I do not propose to have it broken up by any other than God. It is not by imitation, it is not by a preacher coming out of his pulpit and saying God does not want him. It is not true. God has ordained that by preaching the gospel souls shall be saved. It is not quite true that God has set aside the preachers in Wales, for the ministers are in the heart of the work, rejoicing in it, and moving along in the great movement. If God is doing it there with ever so little, we rejoice in everything God does. But we refuse to believe that every unauthorized and unattached man with a fad should speak in the name of God. That is a peril that we have in front of us at this moment."

It has been more and more evident as the weeks have rolled by that there was great danger here and that only by careful attention and guidance could it be avoided, and even then not entirely. On a recent Sunday the pastor at King's Weigh House in London, seeing the danger more imminent gave warning against imitating the emotionalism of the people of Wales, saying: "The Welsh are easily moved by the touch of sentiment. Their emotionalism is proverbial. They are gifted with a lively imagination, and with a poetic temperament that readily expresses itself in song or music. I am not astonished at the disorderliness that rules the hour, but I am astonished that some writers should call attention to these incidents as though they were something to admire. It is not wonderful, perhaps, that Welsh people should sing when they ought to be praying, or pray while others are singing, and that women should break forth into speech when they had much better be silent. But are we to imitate these things?"

Mr. Leggatt went on to show that depth of religious feeling is not to be estimated or measured by outward signs; that a Scotsman at a revival may be as stiff as a poker and as cold as a salamander, and yet be not one whit less religious than his Welsh brother. Reference was made to the solemn hush which fell upon Edinburgh when Mr. Moody went there in 1874, and this in his opinion was more to be desired than outward excitement. Mr. Leggatt said that this excitement could be excused in Wales, but that it was a great mistake to talk about transplanting it in England.

That very evening, according to our London exchanges, in another part of the city there was an interruption of the Welsh kind while the minister was preaching. In the latter part of the discourse the preacher was interrupted by a man breaking forth in prayer. The preacher stopped and waited until the man was through with his prayer and then said that he hoped the petitions of their friend might be answered, but did not continue his sermon. The British Weekly says: "Apart from what may have happened at Welsh meetings there can be no greater discourtesy than that of interrupting a minister in the course of a sermon, and it is much to be hoped that such habits will not become common in London."

We have given account of the manifestations in the revival meetings in Wales, but never with the thought that there could be any imitation in this country. It is to be hoped that no one will attempt it; and that in the revival meetings that are being conducted now on the Pacific coast and that are to be conducted during the next two or three months no one will think that the Spirit of God is not moving in the hearts of the people simply because there may not be considerable emotion. This is not to criticise the emotionalism of the Welsh revival. We are of opinion that the phenomena there is in harmony with the temperament of the Welsh people; and that, all things being considered, these manifestations are about what might

reasonably be expected. But the meetings in Wales are not such as the present writer, with Scotch blood in his veins, would enjoy. We have read with pleasure the following in a Los Angeles daily paper concerning the meetings in that city: "Those who have been in the habit of decrying revival meetings, because many are induced through excitement to take a step they will not maintain, would find difficulty in making objection to the meetings held under this union of the churches. They are thoroughly in earnest, but there is not the slightest attempt at old-time methods of emotional excitement."

Concerning one of the meetings the same paper said: "There was no attempt at sensationalism in any way; but plain, heart-to-heart talk, as of one brother deeply concerned for the safety of another. As a result, many hands were raised for prayers; and as the choir sang 'Now, I'm coming home,' the Christians and those who had asked for their prayers, gathered at the altar rail and engaged in devotions."

At the time when Dr. Campbell Morgan spoke against imitation of the Welsh, he said: "But let me say the other thing. The danger has been that we have imagined that God cannot do in London anything that approaches it. He can do everything that is essential here that he is doing in Wales. Without stopng to argue, will you let me speak of my personal experience about this matter? The thing I have been saying to my own heart again and again is—believe me, I speak under great stress—'Are you in God's way in this matter?' that is the thing that comes back to me again and again as I read these reports. Can God do, not what he is doing in Wales, but what he wants to do here through you in your pulpit, in your church? Has God the right-of-way in your life?"

"Has God the right-of-way in your life?" That is the all important question for every professing Christian. If he has there can be work in his way; and whatever it may be, it will be the right way.

The Pacific Coast in Brief.

It is the custom of Rev. Robert Whitaker of Oakland when officiating at funerals to cast petals of flowers into the open tomb, saying "As the flower fadeth, so man passeth away."

Gold was mined in California in 1904 to the amount of $19,000,000. This was an increase from $16,471,264 for 1903. The lowest figures for ten years were in 1895, when the product amounted to $15,334,317.

Secretary McCoy of the Young Men's Christian Association, when addressing an audience of nearly 700 men a few days ago in Portland, Oregon, asked those who had no place in the city which they could call home to raise their hands. Nearly one half responded. This is one of the things showing the need for Y. M. C. A. work on the Pacific coast. It throws around the young men an influence which makes for all that is best in life.

That which it is thought will prove a war of extermination is to be waged on the codlin moth in the apple orchards of California. At least the results will in all probability be such as to so hold the moth in check that the damage from it will be slight hereafter. The parasite which is to do this has already been introduced into some orchards, and they are breeding now in large numbers under the direction of the California Horticultural commission for general distribution. The little wasps, the larvae of which feed on the grubs of the codlin moth, are about a half inch in length, and have white wings on brown bodies. Another little insect by means of which it is thought that thousands of dollars will be saved to the people of the state is the little green wasp which is the parasite of the cabbage butterfly.

The Rev. W. A. Tenney, of Oakland, has in the February number of the Overland Monthly an interesting article on Lemon Culture in Ventura County. Mr. Tenney tells how it has come about that the California lemon has made a strong and widening inroad on the long-standing monopoly of the Italian production. He states that in 1892 two boxes of lemons were sent from Riverside to the Department of Agriculture at Washington for testing. The word that came back in due time was: "The specimens are very fine. We have just made a rough test with the specimens of this lot which you sent and other specimens secured at one of the leading groceries in this city, which cost in the New York market $8 per box of 300 by actual count. We selected specimens of exactly the same weight, and find that the California specimens yielded fully 33 per cent. more juice, is much more free from rag, and has a thinner skin than the imported garden-grown velvet-skinned Sicilian lemon."

Among the bills before the legislature at Sacramento which we hope will pass is one reading as follows: "Every person who, within the State of California, sells or offers for sale, buys or offers to buy, issues or offers to issue, or in any manner disposes of, purchases or acquires, any interest in any pool, or in any pool ticket, certificate, writing or other evidence of payment, acceptance or deposit of money, or other things of value, staked upon the result of any running, pacing or trotting race or contest between horses, mares or geldings, or makes any bet or wager on the result of such race or contest, or acts as a stakeholder of any bet or wager laid on the result of any such race or contest, or rents or leases any building, structure, room, apartment place or premises whatever, or permit the same to be used or occupied for any of the above purposes, is guilty of a misdemeanor and shall be punishable by a fine of not less than one hundred dollars, nor more than five hundred dollars, or by imprisonment in the county jail not exceeding six months, or by both such fine and imprisonment." Gambling is one of the great curses of the day, and it ought to be suppressed in every form. It may not be possible just now to pass such a bill as this in California, but its introduction, and its favorable consideration by many, is a hopeful sign.

The article in the last number of the World's Work, entitled, "Building a Wonderful Community," shows what has been accomplished in less than a third of a century in what is now one of the garden spots of California. It states that thirty-two years ago there was but one house in the town of Fresno, in the central desert of California; that a hole was dug under the house, forty feet deep, into which the inmates lowered themselves by a bucket and a windlass to escape the heat of the day; that around it, as far as the eye could see, stretched the glaring desert, unbroken by any cultivated spot of green; that the whole country seemed a hopeless waste—dead and profitless. But all is changed now. Today this spot is the center of a cheer-

ful community of 8,000 homes, in a land made fertile by irrigation. Ten thousand children attend its public schools. The industries there yield $14,000,000 annually. The raisin crop of 1902 put into the farmers' bank accounts $2,300,000. All the raisins imported into the United States in 1902 amounted in value to only $400,000. In 1902 the oil wells of Fresno county yielded 570,000 barrels of crude petroleum, worth $200,000 before refining. Eighty-nine thousand head of cattle graze on its rich alfalfa." As one reads along through this informing article he realizes that it is a wonderful transformation which has been wrought out, and that it is an earnest of what is yet to be in many other regions on the coast as irrigation plans are carried out.

"A 'Corner' in Pacific Railroads" is the title of an article in World's Work which shows how Mr. E. H. Harriman has secured control of all the railroads, but one, extending from the Mississippi to the Pacific coast. It is the story of the reorganization of the Union Pacific and its practical consolidation with the Central and the Southern and the Oregon Short Line and the Oregon Railway and Navigation Company lines. It includes also the fight for the control of the Northern Pacific. We quote a paragraph which relates to the period after Mr. Harriman had reached the goal of at least a part of his cherished plans: "Since then there has been but one head in the Union Pacific—Mr. Harriman. He has boards of directors, but they meet to approve the actions of the executive committees. The executive committees meet to listen to a typewritten statement dictated by the chairman, to signify their approval, draw their fees and go their way. Mr. C. M. Hays, a strong and stubborn man, came in conflict with Mr. Harriman after three short months of service as president of the Southern Pacific. He resigned. Mr. Horace G. Burt, after years of great service, likewise encountered the will of the autocrat. He, too, resigned. Today, Mr. Harriman is president of the Union Pacific, of the Southern Pacific, and of all the subsidiary companies. This is the story from 1901 to 1904. It is a story of wonderful earnings, of millions paid out in dividends, of millions piled up in treasuries, of millions upon millions paid out for new lines, new equipment, labor, and luxuries. But after three years of peace, the announcements that Mr. Harriman had secured a large interest in the Atchison, Topeka and Santa Fe, and that he had acquired the San Pedro route, followed, one after another, in two successive months. Both had been denied flatly many times. Both are true. There are but few opportunities left for further conquest." This article puts the Northern Pacific down as a Harriman road, though the outcome of the contest over that is not yet. President Hill of the Great Northern is quoted as saying that this road will be for sale if the Harriman forces win in their legal fight for the Northern Pacific. Such being the situation it is not surprising that the people of California are looking with great favor on the Western Pacific. Until it is completed we shall have no competing railroads. The five Pacific coast roads which are controlled by Mr. Harriman have a capital of $1,945, 762, 323. It is safe to say that the entire system will be managed in a highly business-like manner, and that in some ways the public will be a gainer, but the loss will more than balance the gains. Such a monopoly cannot be for the general good. It is a menace to the country. Of course it cannot remain. Other companies will not allow it. Already the indications are that not only California, but Puget sound as well, will before two more years roll around have other transcontinental systems linking them with the great trade centers of the East.

The Religious World.

There is great interest in the evangelistic meetings in Los Angeles and a large number of conversions are reported. By another week it will be possible to give more definite information as to the ingathering that the churches may reasonably expect from this effort. We wrote one of the pastors for some account of the meetings, but it had not reached us up to the time the paper was ready for the press.

Rev. Dr. J. E. Abbott, a missionary of the American Board in Bombay, has been appointed by the Marathi mission to assist in the arrangements for the republication of the Bible Dictionary. Dr. Abbott and Rev. H. J. Bruce of the same mission, have also been named as the committee of the American Tract society for Western India. In 1885 the Bombay Tract society published the Marathi Bible Dictionary. It had been the work of many years of the Rev. H. J. Bruce and his assistant. It has proved to be a valuable aid to the Indian Christian community and ranked next to the Bible itself in Marathi Christian literature. It has been used by missionaries and Indian Christians of all denominations and never called in question on any denominational grounds. The first edition of the Bible Dictionary is now entirely exhausted. Republication will cost not much less than 2,500 rupees. The Tract society will give a substantial proportion of this sum and thus confer a lasting benefit on the Marathi Christian community.

The union revival meetings at Schenectady, New York, closed about ten days ago, after running a month, with eight hundred conversions. There were 200 converts the last day. A large number of laymen have asked that the noon-day meetings be continued. One who was prominently identified with the work says: "It has been shown that the men and women of all ages and of all conditions of life will give themselves to Jesus Christ when an intelligent appeal is made to conscience and reason, without excitement or emotional method." Nineteen churches have united in these meetings and the whole city has been profoundly stirred. The leader in this aggressive evangelism has been the Rev. Dr. Lunn of the historic Dutch Reformed church. We give a few sentences from the closing part of one of his sermons: "It matters not whether the life be one in which sin has dominated, or a life of gross selfishness, or a life of attempted morality without God. To each life the Master comes with sympathy. Out of their sin into his holiness, Jesus would guide men. I wish I could make you feel in my inmost heart that Jesus Christ is the center of all things. He is the ultimate of the universe and when once you realize that great fact, what a blessed revelation it will bring to your soul. Most men fail because they refuse to take the last step. My appeal to you tonight is to take the last step that will bring you to God and peace of soul."

At the meeting of the Congregational ministers of San Francisco and vicinity last Monday the Rev. Dr. W. C. Pond spoke of the Congregational work among the Chinese and Japanese in California. Dr. Pond has been engaged in the work among the Chi-

nese for nearly thirty-one years. He stated that it had been his experience during those years that no one had ever taken hold of any branch of the work without becoming enthusiastic over it. Even those who were substitute teachers, temporarily, found that there was in it that of which they had had no adequate conception. This work, it was shown, gives opportunity for the doing of that which will count for something. The Chinese, it was said, are a very responsive people and it is the cream of the Chinese population that finds its way to the mission schools. Speaking of the Christian life of the Chinese converts, Dr. Pond said that they compared very favorably with Christians of our own nationality, and that they had much of the spirit of the first disciples in seeking after others to bring them to Christ. On the money test the statement was none of our American churches came up to the standard set by the Chinese. The $5,000 contributed for church work and missions by the Chinese of California comes principally from about 300 persons. Their organized missionary society, working in China in co-operation with the American Board, was shown to be exerting a wide influence for good. This society was of their own devising. It has one church which accommodates 1,500 persons. Dr. Pond stated that there was much of promise in the work for the mothers and the little children. The mothers are not allowed to go out. "No one comes to see us," some of them were wont to say. So work among the mothers by visitors to the homes was inaugurated. Now, many are saying: "We like American way; we like Christian way better than Chinese way." And in and through this work for the mothers much is expected in the future among the children. It is a seed which will bring forth much fruit. Dr. Pond spoke but briefly concerning the work among the Japanese; but it is evident that it is one of considerable promise notwithstanding the hindrances. One of the Japanese missions in Los Angeles is on quite an extensive scale; it has a dispensary and an employment office and other institutional features and is doing great good. The Japanese were spoken of also as royal givers. One in Los Angeles, through whose efforts the work was established in San Francisco, but whose name we cannot recall, was denominated "the Japanese Gee Gam." It is hoped that he may ere long see the way clear to give himself wholly to religious work.

Busy World Notes.

There is no need that The Pacific should state that four of our legislators at Sacramento are charged with corruption. The whole country knows it in detail. It is to be hoped that the light of the fullest investigation will be turned on and that none who are guilty may escape the penalty of the law. If guilty as charged those men are walking in the ways in which not many men of such position can walk and the republic fail to go down in disaster.

One of the great enterprises contemplated in the East is that of a dam across the Mississippi between Keokuk, Iowa, and Hamilton, Illinois. If this project is carried out the result will be the largest power plant in the world. An Eastern press dispatch says: "It will call for an investment of not less than $6,000,000 and will be built entirely without cost to the government. The dam and lock will cost $3,000,000 and the installation of turbines, dynamos and converters will call for an amount equal to that. The federal government is to have complete control of the dam. In fact, the promoters of the enterprise offer to make this improvement and donate it to the government for the privilege of perpetual use of the water power developed. Lyman E. Cooley of Chicago appeared before the interstate commerce committee a few days ago and explained the possibilities of the scheme. The power developed, he said, would equal that from 1,000,000 tons of coal a year. It would develop industries that would support 300,000 persons and approximate in value $60,000,000."

Well worth quoting are some of the words of ex-President Cleveland in his address at the recent Y. M. C. A. anniversary in Philadelphia. He said in part: "This occasion is full of inspiration for those who delight in the success and growth of a good cause. The contemplation of the moral, intellectual and educational results which the Young Men's Christian Association of Philadelphia has wrought within its life of fifty years is a cure for pessimism and serves to reinstate our belief that the value our people place on the things to be desired is not altogether measured by immediate returns in money. As we view the unprecedented American rush for wealth and trade advantages we are apt to give utterance to the fear that patriotism and good citizenship are left behind in the race. We do not always see through the dust and turmoil that the instrumentality of civic righteousness is still holding its own. We hear the din and shouting of money getting, and we are not always certain that in the midst of it all the steady voice of conscience is pleading for better things. In the complex relationships of American life not one of us can live dutifully and live to himself alone. Clashing interests, changed conditions and often wrong judgment or prejudice bring us all at times face to face with disputes and controversies. It is absolutely certain that in every such case there is somewhere, more or less easy of discovery, a factor of morality and of justice and fair dealing which, when found, should solve the trouble. It is in every way disappointing to see civilized nations, evading the moral considerations involved in a controversy and taking counsel of passion and greed."

A very exciting public session of the city council of Seattle was held on Monday evening of last week at which time the Rev. Dr. M. A. Matthews, pastor of the First Presbyterian church of that city, read a paper stating therein the reasons why in a sermon from his pulpit in December of last year he had said that the council showed symptoms of "graftitis" and that there was such a lack of confidence in some of the members of the council that people were greatly averse to the voting of money for public improvements to be made under their direction. This sermon offended certain members of the council and Dr. Matthews was asked to appear before them and give reason for his declarations. The council chamber was packed to its utmost limit and Dr. Matthews was loudly cheered from time to time as he read his communication. During the reading he was not interrupted by any member of the council. When he had finished and was about to leave the room the president of the council endeavored to prevail upon him to remain to hear what might be said in defense. Dr. Mathews replied, "I have nothing more to say to the council or to hear from them unless it be before the grand jury." Whereupon President Gill shouted out, "You, a retired gambler of Tennessee, refuse to stay

here and hear your own character discussed, do you?" Dr. Matthews, however, retired. President Gill then proceeded to make other very grave charges against him, asserting that if he had his dues he would be in the penitentiary. At this point some one shouted from the audience, "You will have to prove that." The next day the city papers were full of the charges and counter charges. Later when asked by newspaper reporters whether he had anything to say concerning the charges against him Dr. Matthews replied: "My life is an open book; anyone who wishes to know anything of it can trace it back to my birthplace in Georgia." Members of the church who were interviewed were found to be in a unit in the opinion that no occasion existed for taking action regarding the charges against the pastor, that the attack on him was too gross and preposterous to be deserving of notice. With reference to the charges made by him against the council, Dr. Matthews said that they were based on what had been told him by others; that this was in confidence; that he cannot betray this, but would give the names to a grand jury, and that these persons would willingly go before that body and testify.

The Bystander.

Ministers and Physical Training.

The training of a minister is not wholly mental and spiritual. It includes the physical. Health of body influences the feelings. There is a spiritual quality in physical vigor. The minister should feel in the pulpit like "a strong man ready to run a race." The man of sedentary habits is in danger of losing his vitality by giving himself too exclusively to his books and his study. Joseph Parker always walked a long distance before preaching, and then took a cold plunge. His sermons were full of muscles. A man cannot do his best work unless his body has been trained into soundness and health.

The church in the past has been too full of "tender ministers," men with pale faces and weak voices. The preacher must teach himself to endure physically and to work hard. To fall into the habit of saying "I haven't time" is to fall out of the procession. The Bystander knows not a few men who haven't time to study or to make sermons, or write books, or do pastoral work, and they are not worth much as ministers. They fill their pulpits on every possible occasion with others and they "rest;" so do their churches. We could do many more things than we do if we only knew it. Many hours are wasted. Good, hard work is a good exercise in itself. John B. Gough kept before the public many years because he took care of his body. After each lecture he would be rubbed down like an athlete, and then sit down to bread and milk, which he took from an old-fashioned bowl. After filling his mind with some good literature he would go to sleep in peace. It is not an unusual thing to meet ministers with shattered nerves, or "sore throat," who cannot eat a square meal and who fall out of the ranks early in the battle. Such men in all probability have neglected their bodies and have done their work with self-consciousness, feverishly and anxiously. They have worried their nerves out of order, they have not worked them into debility. The papers they have written, the addresses they have made, have been produced under the lash, not joyously and willingly, but slavishly. Some minds are so constructed that publicity oppresses rather than inspires them.

The pastor will wear himself out pulling the church along as he would pull a boat by a rope or pushing it as he would push a freight car. He must do neither, but move it by being a conscious part of the thing, and go with it in all its manifold activities. To be an active minister in these days when so many demands are made requires a good nervous system, and to secure this the bodily health must receive systematic attention.

A Letter.

The Bystander received a letter from a Presbyterian preacher who comments on the recent observations about the ministry and young men. He claims that the ministers of today "cannot think and speak the truth concerning current problems, either Biblical, theological or sociological and expect promotion in the pastorate. The people may appreciate the minister's fearless presentation of the truth as he discovers it, but the eccleciastics will prevent his becoming pastor of any important church. The wise men who make councils and presbyteries want the young men to be othodox. If the truth conflicts with the ecclesiastics 'doxy, so much the worse for the truth. A man can think and express the truth in any science and not be considered unnt for recognition, but the ambitious, truth-loving man must be muzzled in the ministry if he ever expects to be the pastor of an important church."

These are red-hot words and they contain much truth. Doubtless many sermons ought to be preached, but for obvious reasons are withheld. The councils and presbyteries have clipped so many wings in the past that men with worldly wisdom discriminate between the approbation of a congregation and the calulating conclusions of a council, or "men of influence and authority."

Dr. Charles Jefferson of New York has given to the press an address entitled "The Twentieth Century Crusade." In this excellent speech he tells the young people to be good soldiers, brave, enduring, aggressive; that if this country is to be saved it must be saved by such a spirit. The Bystander has a high opinion of Dr. Jefferson, but believes he would have made a national sensation had he done in that speech just what he advised the young people to do. When this Republic is on the edge of the precipice according to Dr. Jefferson's opinion, why delegate the duty of its redemption to the youth? Why not get up in the heart of New York and say the thing that ought to be said? Why not have a Lawson in the pulpit of Broadway Tabernacles? A thoughtful man taunted the Bystander the other day with the charge that the American pulpit was afraid to speak upon the evils which threaten the nation, and gave among other reasons precisely the reason advanced by the correspondent, from whose letter the Bystander has quoted.

Has the time come for the pulpit to gain a new conception of its duty?

The Lake Shore and the Michigan Central Railway companies have issued orders that prohibit employes from taking their pay checks into saloons to be cashed. It is known that saloon keepers advertise that they will cash such checks, the object being to draw trade over their bars. It is argued that railway employes not given to drink at all are tempted to imbibe.

Acorns From Three Oaks.

Aloha.

Help the Beth Adriel Home.

The wise charities of this expanding region have been enriched by the location of a Home for sinning and sorrowing girls. A strong board of managers, of whom Mrs. Mary Edwards is one, have taken hold of the much-needed work. A generous Mr. Norton has made over to them, on moderate and easy terms, his commodious home and small ranche. Best of all, he will remain on it to give intelligent and kindly supervision for such work as may safely be given the girls to do. Most fortunate of all for our sorrowful sisters is the appointment of Mrs. Florence Roberts, "Mother Roberts," the girls call her, as the traveling secretary and voice of the appealing charity. She is a good and gifted woman, with a heart consecrated to her peculiar work. The San Jose Pastor's Union give Mrs. Roberts unequivocal endorsement, and the generous Mercury proprietors, and their esteemed mother, not only advocate the Home in their good paper, but have been exceedingly liberal in cash donation. Three thousand dollars cash have been paid towards the Home. Seven thousand more remain to be raised. To this Mrs. Roberts devotes herself. She has the gift of speech, treating delicate matters with such delicacy of speech that no pastor need hesitate to bring her before his finest audiences. She tells what wise parents ought to do, and what all our children ought to know, in a fine womanly way. And she wins boys as gently as she warns girls. I have never seen a more interested audience in Saratoga than that which she addressed in the Christian church Sunday evening, under the auspices of the local W. C. T. U. She was invited at once to repeat it in Sorosis hall, which she did yesterday. Considering the storm, the audience was large. Pastor, brethren, welcome this songful and eloquent sister for her Christlike work. The little autoharp which she touches gracefully, as she sings heart-winning songs, will help open the way to the revival services you long for. Indeed her speech and song will fit in with that revival which God seems about to give his longing and waiting people.

To Father Willey.

I have no right nor call to name the San Jose church after Doctor Munger, nor any one else. And I quite agree with you that it is safe to wait until a man has gone to heaven before naming any useful institution after him. Neither did President McLean make serious proposals to the church he was aiding. I simply caught on a twig from Three Oaks his loyal and loving remembrance of a good man whom we all delight to honor. Some one will mail him a Mercury or a Pacific, and he will thank God he could place good seed in our warm and sunny California soil. Perhaps, dear Doctor Willey, a church will be born out of the coming revival which may be named after you when you are gone to heaven, and if your heavenly sense objects to the fond remembrance you can lay the honor at the Master's feet. There is where we all want to bring our gratitude for his great redemption: "Unto him that loved us, and washed us from our sins, and made us kings and priests unto God."

Sunshine After Rain.

We went to church between ranges of snowy mountains. We could not distinguish the white Lick observatory from the yet whiter snow. Almond trees are in bloom, oranges are golden, acacias in golden glory. Wonderful! Some pear trees in blossom, some cherries ripen prematurely, but ripen sweet as well as rare. Orange blossoms fill the air. Roses bloom. Grass is rank and green. No need to color butter! Nature does it best. Birds twitter and sing. It looks like an early spring, but only God knows. Pity that men should steal land, take bribes, cheat their fellow men, and rob their own souls of the joy of Sonship in a land so fair as this. If you want to see a possible earthly paradise, get invited to the Santa Clara Spring Association.

CONFESSIONS OF FAITH.

By the Rev. James Stalker, D.D.

[Elsewhere in our columns this week will be found a brief review of the Life of John Knox by the Rev. Dr. Stalker, one of the noted Presbyterian theologians of Scotland. We give here an excerpt from that book. It is from that part in which Knox's ideals are set forth.—Editor.]

Confessions of faith are peculiar products of the Reformation era. In the early church, indeed, immense labor had been expended on a few brief documents of the same order, the best known of which are the Apostles' Creed and the Nicene Creed; but the activity of the church in this direction had ceased for a thousand years when, at the Reformation, it was resumed again; and now the creeds proved to be of much greater extent. Every country in which the work of reformation made any considerable progress had its own; but the most renowned were the German, entitled the Augsburg Confession; the Swiss, called the First Helvetic Confession; and the Articles of the Church of England.

The primary object of them all was to make known the new revelation of the truth of God which had visited men's souls, the recently discovered art of printing being made available for the purpose of diffusing the message with which the minds of those who issued the confession were charged. Creeds had originally arisen out of the practice of permitting converts to bear witness at their baptism, in the presence of the onlookers, to the faith they had embraced, the Apostles' Creed being nothing else than the formula in which this was done. In the earliest times there is reason to believe, this was regarded as a privilege and an honor by those who thus testified to the world what the Savior had done for them. Certainly at the Reformation it was a strong religious impulse that inspired the composition of confessions; they were the spontaneous and irresistible expression of strong convictions. And obviously this ought to be a characteristic of such documents always, or they have ceased to deserve their name. If a church is not proud of its confession, but only endures it, it is manifest that the salt has lost its savour.

Another object aimed at was the contradiction of false doctrine. It may be due to the inherent laziness of the human mind, which never does hard work till it is compelled; but it is an acknowledged fact that the church has never taken a firm grasp of truth except when forced to do so by the emergence of error. All the creeds bear mark of this, for they abound in refutations of doctrines believed to be false; and against this foil the outline of the truth is made distinct. At the Reformation there was a huge accumulation of

error to be got rid of, and the confessions of faith attacked it with energy. In all of them the strongest possible language is applied to the Pope and all his works; and the way of salvation by free grace is illustrated by contrast with the ceremonies and legalism of the old system. We may shrink now from the epithets employed against opponents and, indeed, from the argumentative and truculent tone in which it was customary at that time to write; but it is short-sighted not to perceive that this was to a large extent only a fashion of the age, or to miss the exquisite flower concealed within the hard and prickly sheath of controversy.

The most questionable aspect of creeds is their application as tests. Not only at the time were they used to separate the sheep from the goats, but they have been handed down from age to age, often being made a condition of the holding even of secular positions and always of the holding of sacred offices. This is defended, at least for positions of the latter sort, on the ground that the scripture itself is not a sufficient test, as its words can be assented to by those holding radically opposite opinions. It is argued that to give a church compactness there must be an absolutely definite ground on which all the members stand. Money will not be given for the propagation of a church's tenets unless the donors have a sufficient guarantee for the teaching of what they believe to be the truth. These reasons may be sufficient; but there are certainly serious items on the opposite side of the account. When thus employed, creeds perpetuate the differences between denominations, whereas they ought to learn from one another and thus gradually approximate to one another's standpoints. If they make truth permanent, they make error permanent also; as may be seen in the case of the Church of Rome, which, provoked by the activity of the Protestants in creed-construction, gave to its own doctrines a confessional form at the Council of Trent, which has cut off its return to the simplicity of the gospel. By all Protestants it is acknowledged that the Bible is the supreme standard, but there is a constant temptation to read the scripture by the light of the creed, instead of vice versa. It is allowed that the creed is fallible and that it ought to be changed, if the Spirit of God, by means of the new light of providence, expands and purifies the church's apprehensions of the truth; but, in point of fact, such an acknowledgment is usually a mere formality, no alteration actually taking place, and the creed being accorded the same immutability as the scriptures. In our own day a new terror has been added to life by the discovery that the churches may, through their confessions of faith, be dragged into courts of law, where the most sacred elements of doctrine are handled, as if they were coal and tallow, by judges whose acquaintance with the history and contents of the confessions has been extemporized and may be neither accurate nor sympathetic. Actual revision, at intervals not too far apart, alone can justify the use of creeds as tests at all.

The Christian Science church in Boston, called the Mother church, reported, November 1, 1904, a membership of 31,423, a gain of 3,000 for the past year. There are now 610 Christian Science churches, besides the Mother church, in the United States.

The bill before the legislature in Indiana providing for whipping-posts for wife-beaters was defeated.

THE PARAMOUNT DUTY.

Rev. F. B. Perkins.

Duty is a relative term. It implies two or more persons and a certain relation as existing between them. It affirms an obligation growing out of that relationship; that something is due from one to another. Obviously, therefore, duties vary with the spheres in which moral beings touch one another. In this sense there may be many paramount duties. What we have in mind now is, the duty which present conditions render foremost and controlling in the sphere of religion, specifically in theological thinking.

To say that, in this sphere, the present is a period of general disturbance, is the merest commonplace. Not that the disturbance is peculiar to religious thinking; it simply forms a part of a well-nigh universal movement. Science is undergoing reincarnation. Present day chemistry, psychology, biology, e. g., are practically new births. Text-books can hardly be compiled fast enough to keep up with what is claimed as the progress of discovery. It is not strange, therefore, if the theologies of half a century back should seem to some to be antiquated, valuable as a second-hand dealer's stock, for occasional treasures, but needing renovation and a new suit of nomenclature before readmission to the best ecclesiastical society. Moral reforms, too, must be conducted largely upon new lines, and the whole business of life be conformed to latest economic principles.

The situation is doubtless serious, but not necessarily disheartening. Quite the contrary. It is distinctly hopeful. The prevalent disturbance is not the sign of decadence; it is the accompaniment of moral awakening, the prelude, we may believe, to an era of truer thought and better life. The Roman governor's demand for truth is re-echoed on every side, but, for the most part, without Pilate's petulant hopelessness. Men are groping, nay, feeling after God. Not always in distinct recognition of his personality; but none the less it is God, and not merely the good and the true, which is their goal. The problems of engrossing interest are characteristically those which gather about the very citadel of our faith—the living, personal God. And expectancy is in the atmosphere. Neither agnosticism nor pessimism—in this country, certainly—are the giants of a score of years ago. This is hopeful. We may expect the best when the struggle is concentrated here. Victory at this point means victory all along the line.

It is just the situation, therefore, to welcome the Master's cheering promise to those who will—are determined—to do God's will, so far as it is discerned. They, says Christ, shall know of the doctrine, shall grasp and hold fast those essential facts and eternal principles upon which all true knowledge and the whole order of the universe rest. A divine instinct, if nothing more, shall save them from vital error, shall keep them upon the great highway of revelation, and put them in the way of further discovery. There is nothing mysterious in all this. Righteous living is the natural ally of correct thinking. Character tells. The great obstacle in truth-seeking is an inharmonious temper,—selfish, disobedient, impatient. "The pure in heart shall see God." The truth is theirs by right, by promise, and by the subtle understanding of sympathy.

"All things come to him that waits," says the old proverb. There is wisdom in the sentence. And it is immensely significant for these days of uncertainty.

It is to be commended to all such as stand confronting the great problems of theology, and of practical religion today. What so many of us need is precisely that which is hardest of all to a mind seriously seeking a way out of the mazes into which the so-called scientific method has drawn us, viz: a vigorous hold upon the great eternal verities, and a patient waiting for light upon things now obscure. It is the paramount duty. Upright, downright, thorough-going right-doing—obedience to every heavenly vision, whether coming to us as God or good; and a hopeful, patient spirit, unswervingly confident of the triumph of the true and the right, that is, of God,—this is the duty which the times demand. This is that "standing" which St. Paul presses upon Ephesian Christians (Eph. 6: 14-18). It is our supreme wisdom.

We need it, we whose training has been in the science and methods of twenty-five years, or more, ago, and who for one reason or another have not kept up with the scientific movements of the day. It seems like another gospel which our younger brethren are promulgating. They take our breath away. Our most cherished beliefs they seem to fling aside, until our bleeding hearts cry out with Mary: "They have taken away my Lord, and I know not where they have laid him." But perhaps it is not so bad as that; perhaps it is only a change in the point of view; and the—to us—strange vocabulary, may be only that which the newer scientific conceptions necessitate, or at least allow. Perhaps the difference between their statements and ours may be one of emphasis, not showing any radical divergence from the faith handed down from the fathers; and perhaps if we only possess our souls in patience, and maintain sweet charity, we shall understand each other better and find ourselves in much closer accord with the new theology, than now appears. And yet, after all is said, one cannot avoid the conviction that many of the facts about which our modern science is now most sure belong to what Mr. Billings has shrewdly designated the "things that ain't so." Patience then and a sweet charity toward those who cannot adjust their stiffened limbs to the new pace may seem a no less paramount duty for such as would claim for themselves a more progressive theology, and a more truly Christlike religion, and more scientific methods. It will certainly be kinder to us, and possibly lessen somewhat the amount of flotsam and jetsam which must be sacrificed when they come to lighten ship,—as they inevitably must. This too is the paramount duty on their side.

Withal, we have great need of patience, all of us, as regards our own too manifest short-comings, and as to the halting progress of the world, toward that large and perfect good which is our goal of hope;—the supreme duty and our most efficient contribution to the wished-for end.

Certainly the best serial features "St. Nicholas" has ever offered its young readers are the papers by Charles H. Caffin and by Joseph H. Adams, appearing from month to month. Rubens's "The Descent from the Cross," and the "Las Meninas," by Velasquez, are reproduced and discussed by Mr. Caffin this month in his "How to Study Pictures." And Mr. Adams tells "The Practical Boy" how to make a mirror and shelves, a triple shaving glass, a wall pocket and hook bar, a book shelf and pipe rack, a shoe box and window seat, a butler's tray and a vegetable bin. The illustrations are many and helpful.

Book Reviews.

"Little Miss Dee." By Roswell Field. This is a charming story. It sets forth the devotion of one heart and the thoughtlessness and selfishness of others. Little Miss Dee will make the reader wish there were more characters in the world like her, at least in her unselfishness, and she will stand as an inspiration to the life of simplicity and beauty. Of course this is only a novel, but one cannot read it without some vexation at Miss Dee because she was so blind seemingly to the faults and selfishness of the boy to whom she was giving her life in service. But in real life there are to be found those who are exactly like her. [F. H. Revell Co., New York; $1.25.]

"The Loom of Providence." By Robert Mackenzie, D.D. Many Pacific coast people remember Dr. Mackenzie as pastor of the First Presbyterian church of San Francisco, and will welcome this volume of sermons by him. They will be found suggestive to the preacher and helpful to the laymen for their upbuilding in the life in Christ. It has been well said concerning Dr. MacKenzie that he has "the gift of so presenting truth as to cause the active business man to listen and to get a steadying grasp of the message." Intended as these sermons are for the cultivation of faith and patience and hope under the discipline of God, we commend them heartily to all our readers. The reading of them in any home will make for the best things in life. Would that good volumes of sermons, such as this by Dr. MacKenzie, might find larger place in Christian homes! Those heard from the pulpit pass soon from the memory. In printed form they can be turned to again and again for help and encouragement and comfort along the pathway of life. [F. H. Revell Co., New York and Chicago; $1 net.]

"The Devotional and Practical Commentary." By W. Robertson Nicoll, LL.D. The first volume in this series edited by Dr. Nicoll, that on Colossians and Thessalonians, by the late Dr. Joseph Parker of the City Temple, London, is before us. The plan for and the scope of the series are similar to The Expositor's Bible, which has proved so popular. The publishers say: "Thoroughly alive to the necessity of taking advantage of every help that modern scholarship offers, this commentary will at the same time retain the healthy conservatism of judgment so characteristic of The Expositor's Bible. The next succeeding volumes will be: Peter, by J. H. Jowett; Mark, by G. H. Morrison, and Ephesians, by Joseph Parker, D.D." Other volumes will be commenced later. Known as the late Dr. Parker is as one of the ablest Bible expositors that the world has known this volume from his pen needs no special commendation from us. They who want something valuable on Colossians and Thessalonians will want this. There is every reason for the belief that the whole series will rival in popularity that of The Expositor's Bible. [A. C. Armstrong & Son, New York; $1.25 net.]

"John Knox: His Ideas and Ideals." By James Stalker, D.D., Professor of Church History, United Free College, Aberdeen. This year the 400th anniversary of Scotland's great Reformer will be celebrated not only in his native country but all around the world. Accordingly this book by Dr. Stalker is a timely one. It gives in its 250 pages an excellent idea of what Knox was to the times in which he lived and of his

abiding influence. One realizes as he goes through these pages why it is that John Knox "being dead, yet speaketh." Beginning with his early years, the book goes on to a concise account of his work in the Reformation period, and an estimate thereof. One of the aims of the author has been to make the Reformer's own sentiments better known. These, it is said are contained in volumes which are not much read and they are concealed also beneath repellent orthography. But, there is a virtue in them which ought to be felt, says Dr. Stalker, and his aim has been to release it. One of the most interesting portions of this volume, to the student of history, is that in which confessions of faith, books of discipline and books of common order are considered. These, it is said, were the products to which at the time of the Reformation the foremost minds were directed; and it is shown to what extent Knox succeeded in shaping them for the use of his country. We quote here a paragraph: "The prominence given by Knox and the Scottish Parliament to the Confession of Faith is an eloquent testimony to their belief in truth as the force to change into its own image the character of a nation. Perhaps, indeed, their confidence that pure truth will, as a matter of course, produce pure lives was too sanguine; because the history of Scotland may be quoted to prove that a great deal of excellent truth may lie at the bottom of a nation's mind in a condition far from operative. On the whole, however, their belief in the power of truth to produce conduct like itself is far more respectable than the notion, not infrequently ventilated nowadays, that, if only there be sincerity in the heart, it does not matter much what are the doctrines in the mind; for this amounts to a concession that, if the truth be not found, something else may answer just as well. Knox had a profound belief that, if the truth about God and man were planted in the intellect, it would bring forth fruits of both religion and morality; his aim being to fashion a nation at once loyal towards God and righteous towards man." In this connection it should be noted that Dr. Stalker gives prominence to the fact that while Knox would not have scrupled to impose the Confession as a test on his own generation, he does not bear the responsibility of binding it on subsequent ones. It is shown that he set "a flaming example of loyalty to conscience in rejecting the formulas of his predecessors when these did not agree with the present teachings of the Spirit of God." And the following from the Confession itself Dr. Stalker regards as deserving to be written in letters of gold: "If any man shall note in this our confession any article or sentence repugning to God's Holy Word, may it please him of his gentleness, and for Christian's charity sake, to admonish us of the same in writing; and we of our honor and fidelity do promise unto him satisfaction from the mouth of God (that is, from his Holy Scriptures), or else reformation of that which he shall prove to be amiss." All in all this volume contains the most satisfactory account of the life of John Knox that has come to our notice. [A. C. Armstrong & Son, New York; $1 net.]

An article in the Century Magazine For February explains why Korea is called "The Hermit Kingdom." We quote a few lines: "Oppressed by her neighbors for centuries and overrun with war; her people decimated; her cities, her temples, and her libraries sacked and destroyed; her nobles and maidens driven off to China, and her artisans to Japan; the most ambitious and unscrupulous of her subjects constantly stirred to intrigue and conspiracy by foreign powers, it is small wonder that Korea has endeavored to shut herself off from the world, and, by becoming the Hermit Kingdom, has effectually barred the way to all progress."

Church News.

San Francisco, Pierce Street.—There were four accessions to the church last Sunday.

Oakland, Pilgrim.—There was one addition to the membership at the communion service Sunday.

Oakland, Market Street.—Four persons came into the fellowship of this church Sunday, three on confession.

Pacific Grove.—An unusually impressive and spiritually profitable communion service was conducted by Pastor O. W. Lucas at Mayflower church on Feb. 5th. Notwithstanding the rain there was a large attendance. Seven persons were received to membership, two on confession of faith and five by letter.

Paso Robles.—Electric lights have been placed in the church building. The church was aided in this work liberally by Mr. J. L. Barker of Berkeley. The new pastor, the Rev. W. H. Cross, is getting a good hold on the people by his earnest, careful work. Mr. Cross goes to Parkfield one Sunday each month and on that Sunday the service at Paso Robles is conducted by Mrs. Cross.

Avalon.—This church mourns the loss of another of its most valued members, Miss Morris, who died on Jan. 28 (her 78th birthday), at the home of her brother, Rev. Geo. Morris, at Alameda. Ever since Miss Morris came to Avalon, 14 years ago, she has been known and loved among us for her life of real ministry and unwearying Christian fidelity. The three oldest members of this church have died within a year.

Redlands.—The reports at the recent annual meeting were highly encouraging, showing the church to be in a very prosperous condition. There has been considerable increase in the membership of the Sunday-school, of which Mr. John P. Fisk is superintendent. Of the 315 members 100 are in the primary department. The membership of the Young People's society is 60. The spiritual condition of the church is such as to make it one of the prominent forces for righteousness and morality in the city.

Oakland, First.—Thirty-four new members were received at the February communion—eleven on profession of faith. This brings the total membership of this church up to fourteen hundred and nineteen. The reports at the annual meeting held last week showed that the Sunday-school, under the leadership of Rev. H. B. Mowbray, the superintendent, has increased 30 per cent—the attendance ranging from 550 to 600. The school voted to continue its own graded system of lessons for another year. The cadet corps has proved to be a useful agency for reaching boys and young men; it has grown to a membership of 72, 24 of them members of the church. The treasurer's report showed that the church raised in 1904 for current expenses, $14,989; for benevolences, $16,503; for other church work, $2,446; for improvements, $1,956; making a total of money raised during the year, $35,894.

Pasadena, Lake Avenue.—It will be a happy congregation that assembles in the new auditorium next

Sunday for the first time to worship. For four months services have been held in the chapel, the old remodeled and enlarged part, now a model Sunday-school room. The new auditorium with its beautiful windows, artistic frescoed walls and ceiling and fine dark oak pews, with a seating capacity of over 300, is as pretty as any auditorium in the city, though not as large as some. No date for dedication has been set. The deaconesses, in order to promote a more reverential spirit in the church, have issued the following in a letter to each member: "Earnestly hoping to promote reverence and real spiritual growth, as we go into our new place of worship, we send you this little prayer, asking you to learn it by heart, and on entering the pew to offer it with bowed head. We think that this will help to bring our minds and hearts into the spirit of true worship. It will be a bond of unity and strength to us to know that all our church members are using the same prayer wherever they worship. We suggest that you paste the prayer in your Bible." This is signed, "Your Pastor and Board of Deaconesses." The prayer is as follows: "Our Father: As we come into thy holy temple, may thy Spirit fill our hearts and deliver us from all unworthy thoughts. Feed us with the Bread of Life; speak through thy messenger the word that shall give us new vision and an understanding heart. Accept our worship and strengthen us by thy Holy Spirit, that through the coming week we may do thy will with joy. In the name of Christ, our divine Lord. Amen." This plan may be suggestive to churches desiring more reverence in their worship.

Arizona.

Jerome.—Rev. Edmund Owens and wife have begun work on this field under favorable conditions. They have received a hearty welcome from the people and everything promises a prosperous pastorate. The church has a plant unsurpassed in any city of the size in the West. In addition to the main auditorium tastefully decorated and well furnished, with a 500-pound bell, there are free reading and social rooms, with 500 volumes of latest fiction, history and religious books, with quite a variety of magazines and papers. Several night school classes are held in these rooms in addition to the Sunday-school and literary society. There is also a ladies' auxiliary room with a fine piano, and a pastor's study with 250 selected volumes. Underneath there is a parsonage of five rooms and closets all furnished. The whole building is lighted with electric lights. The church is doing excellent work and the institutional features are appreciated by the people. The singing is under the direction of Dr. Coleman and is of a high order. The ladies' auxiliary is a very efficient organization. Jerome has a population of 4,000, composed of Mexicans, Spaniards, Italians, Chinese, Negroes and Americans. The United Verde Copper camp is the richest in the world, employing 1,300 men, with a pay roll of nearly $100,000 a month.

Washington.

Pomeroy and Pataha.—The Rev. Allen G. Clark, late of Lake Itasca, Minn., has been engaged to supply the churches of Pomeroy and Pataha.

Spokane.—Rev. W. J. Hindley, pastor of Pilgrim church, began a series of Sunday evening sermon lectures on February 5th. The general subject is "Light and Shadows of a Western City." There will be six in the series as follows: "Western Ambitions and the Gambling Spirit," "Western Sociability and the Drinking Custom," "The Diagnosis and Pathology of the Social Evil," "Sidelights on a Western Divorce Court," "The Western Idea and the Christian Sabbath," "Is the Western Spirit Irreligious?"

SEATTLE AND BEYOND.

C. R. G.

Rev. and Mrs. Edward Lincoln Smith of the Pilgrim church, Seattle, are making delightful use of their beautiful home in giving a series of informal receptions to their church people. The parish is divided into sections made up largely of neighbors, and on each Tuesday night a section meets at this hospitable home on Capital Hill, where sociability, delightfully simple, informal and cordial, make all feel at home.

Rev. and Mrs. H. W. Young have been spending a week in Seattle. Last Sunday evening they attended services at the Beacon Hill church, where they formerly labored. Mr. Young offered prayer and addressed the audience. An address was given also by Superintendent Scudder, who had dropped in for the evening. Beginning with February Mr. Young takes up the work at Index and Skykomish.

Rev. H. E. Mason, formerly of Medical Lake, is visiting his brother, Rev. H. C. Mason of the University church.

Rev. S. M. Freeland has been supplying very acceptably to the congregation the pulpit of Plymouth church in the absence of the pastor, who has been in Cleveland for a fortnight.

Rev. W. H. G. Temple has accepted his call to Cleveland, and February will be his last month with the Plymouth church. Dr. Temple has done a splendid work in Seattle, and many will sincerely regret his going. This leaves to be filled one of the most important pulpits in all the Pacific Northwest. Prayers and efforts may well be joined to secure the right man for this important position, for thereupon hinges much for the future of Congregationalism in Seattle, in the state and the entire Northwest.

Rev. W. G. Olinger, who began work at Christopher in September is meeting with good success. The Sunday-school has improved much and the church work generally is progressing nicely.

The Cathlamet church has called Rev. C. W. Welles of Roy, Wash.

Rev. Chas F. Blomquist has taken up the work at Elk, West Branch, Chatteroy and Milan. At Chatteroy a new church building is being planned, and in all these new fields the work is opening hopefully.

Rev. Joseph Herbert and family, who for a time sojourned in Spokane, have moved to the Yakima country, where Mr. Herbert has accepted a call to the Natchez church.

Evangelist G. A. Fair has been holding a series of helpful meetings in Kalama where Rev. R. D. Nicholls is pastor.

Rev. John Holway has reopened work at Kirkland and Redmond, on the eastern shore of Lake Washington, and is meeting with encouragement.

Leavenworth has nearly completed its new church building. The pastor, Rev. W. S. Bixby, has a strong hold on the community.

Rev. M. W. Morse, formerly of Ferndale, is now nicely located in the beautiful church at Ritzville, while Rev. Thos. H. Hill is ministering to the Ferndale church.

Rev. T. H. Henderson for three months has been

in charge of the work at Tonchet, Wallula and Lowdens. At Tonchet there have been seven additions to the church, and in the other fields the pastor's labors are meeting with success.

Puyallup, famous for its big berries and small fruits, has a heroic little church of eight members. They have no building, but have purchased a lot and are holding meetings, keeping their church together and waiting patiently for bigger things.

Skiyou, above Clear Lake, has started a Sunday-school; and so has Mercer Island, in Lake Washington, under Supt. Greene of the Sunday-school society. Meadowdale and East Meadowdale, new settlements on the new Seattle-Everett Interurban line, have also opened Sunday-schools, under Rev. J. M. Dick.

The Bellevue church, on the eastern shores of Lake Washington, has had a prosperous year under Rev. Henry W. Mercer, who has seen forty years of ministerial service and whose bow still abides in strength. The church is planning for special evangelistic meetings.

Rev. Owen Umsted of Trinidad, Col., has accepted his call to the Newport church, to begin, it is hoped, March 1.

The Medical Lake church has called Rev. Harry Painter of Elmira and Beulah.

Rev. Joseph Bouron of Chewelah has accepted his call to the Fair Haven church of Bellingham.

Rev. Allen Clark, formerly of Lake Itasca, Minnesota, has entered upon his work with the Pomroy and Pataha churches.

Mrs. F. M. Washburn, a licentiate, has taken the work in the Pleasant Valley church, in connection with her husband's work at Blaine.

Rev. B. Frank Sewall, formerly of Antrim, Okla., has received a unanimous call to the new church at Lewiston, Idaho. He accepts.

Quillayute and Forks, forty miles in from the straits, in the dense forest west of the snow-crowned Olympics, make up what is considered the hardest home missionary field in Washington. For thirty years it was a churchless, religionless community, atheism and indifference holding the right of way. Here for some time now Rev. W. E. Davies has been doing patient, faithful work, winning the hearts of the people and seeing a steady growth in the church's influence. The moral atmosphere of the places has been entirely changed. At Forks a new organ has been purchased, new hymn books secured and money raised for new lights. Any man in doubt as to the value of the home missionary work should take a trip into the heart of the Olympics and study at first hand the transformations at Quillayute and Forks.

The Union Congregational church of Granite Falls, Rev. Campbell W. Bushnell, pastor, closed 1904 with the best record in its history. The membership is 39; twelve were added during the year. The offerings to the seven national societies (including ministerial relief) amounted to $190, or $6.36 per resident member. One thousand and seventy dollars was raised for home expenses. This church thoroughly believes in and practices systematic giving. The results are apparent. Its aim for 1905 is seven dollars per resident member for benevolences for our national societies. Two large rooms added to the church building will help out materially in Sunday-school and social work. The most notable event of the year was the conversion of the town's most prominent business man and his uniting with the church on confession. Congratulations to Brother Bushnell and his wide-awake church!

IDAHO NOTES.

A unanimous call was given by the First Congregational church of Westlake, Idaho, to Rev. G. L. Dick of Seattle, Wash. Mr. Dick is on the ground and at work. He preached his first sermon on Sunday morning, Jan. the 29th. The call was promptly accepted, and preparations are now being made for living quarters, as Mrs. Dick is expected to follow her husband in the near future.

Between four and five hundred dollars have already been subscribed to the pastor's salary and the canvass is not yet finished. Preparations are being made for the erection of a suitable parsonage to be located on the church grounds. The community is enthusiastic over the coming of Mr. Dick, and is already taking on new life.

Our church at Summit, Idaho, recently made pastorless by the resignation of Rev. F. D. Healey, was visited on Sunday, Feb. 5th, by the Rev. A. R. Johnson of the C. S. S. and P. S., who preached both morning and evening.

Oregon Letter

By George H. Himes.

The new Ebenezer Congregational church (German) is now practically free from debt, and at the communion service today received twenty new members. The average attendance during the past year has been two hundred at each Sunday service, and the prayer-meeting attendance has increased considerably over the previous year. The pastor, Rev. J. H. Hopp, was a wide-awake business man before he began preparing for the ministry, and finds his business training a valuable aid in assisting him to meet the demands of his church work. Some day the writer hopes that a course of good business training will be added to the curriculum of theological seminaries. Finding the old house of worship much too small to accommodate the constantly increasing attendance, the new structure was begun on July 10, 1904, and finished Nov. 22, 1904, at a cost of $6,200. The building is 68x42, and forty-five feet high, with a tower eighty feet high. It has a seating capacity of six hundred in the auditorium and the basement has been furnished so as to make a commodious, well-equipped room for the Sunday-school, and will seat four hundred.

Rev. Luther D. Mahone was ordained by council at Astoria on the 25th ult. The First, Mississippi Ave., Highland and Rainier churches were represented in council by pastors, besides Supt. C. F. Clapp and Rev. D. B. Gray, the latter being chosen as moderator, with Rev. A. M. Rockwood, scribe. The candidate passed an excellent examination. He has been serving the Astoria church most acceptably for several months and the condition of that body of worshippers is more encouraging now than for several years past. The sermon was preached by Rev. G. A. Taggart; ordaining prayer, Rev. A. M. Rockwood; right hand of fellowship, Rev. G. A. Taggart; charge to pastor, Rev. C. F. Clapp; charge to people, Rev. D. B. Gray; greetings from other churches in Astoria, Rev. W. F. Grimm. The occasion was a most interesting one and fraught with deep interest to the Astoria church.

At Pendleton Rev. T. R. Egerton has been conducting special meetings for five weeks with increasing interest. Some of the old members of the church, who have been holding up the church for years with great persistency, amid many discouragements, are now becoming greatly encouraged over the improved conditions now apparent.

Conditions are improving at the Condon church, and a new pastor is likely to be on the field very soon. This point is a most important one, and soon will be connected with the outside world by rail, a line being built towards it from Arlington on the O. R. & N. Railway, a distance of forty miles. This road will be finished in April. Rev. Edward Curran, who is editing a newspaper there, preaches for the church occasionally, but his health does not warrant him to follow it up. The people were becoming discouraged over the conditions and the Sunday-school was running down. In order to save that, Supt. Smith of the C. S. and P. S. S. had occasion to examine into the situation and then determined to do what he could to stir the people up. In a short time, as a result of his enthusiasm, the members of the church and congregation responded most nobly by pledging $800 towards the support of a pastor and it is expected that one will be called very soon.

Riverside church, Hood River, is rapidly improving under the ministrations of Rev. W. C. Gilmore, and its influence is broadening continually. A number of influential persons now attending who have not hitherto seen their way clear to become members of the congregation. Preparations are being made for special meetings to be conducted by Rev. Ralph Gillam, the evangelist, in the near future.

Special services have been held in the First Baptist and First Presbyterian churches in this city during the past two weeks and a good deal of interest has been shown. Arrangements have been made whereby Rev. J. Wilbur Chapman will follow up the work begun in the Presbyterian church in a few weeks.

Rev. Dr. House, of the First church, has not been in good health for several weeks, but the pressure of work upon him has been, he thought, so imperative that he could not see his way clear to take needed rest. But nature has at last rebelled, and he has been compelled to give up, and hence was unable to appear in the pulpit today. It was supplied in the morning by Rev. H. Melville Tenney, Pacific coast secretary of the A. B. C. F. M., and by Supt. Clapp, of C. H. M. S. in the evening Dr House has had large plans in mind for work in the immediate future, especially in connection with leading the First church to a larger degree of usefulness, besides assisting other churches in arousing the interest of their membership, but these plans will have to be laid aside temporarily until his health is completely restored, which it is feared will require several weeks. Mrs. House has been in the East for several months, but will be here tomorrow evening.

The Forest Grove Congregational church is planning for its dedication, which it is proposed to be done without debt. It will require a little more than $500 to pay all bills for the erection and furnishing the beautiful edifice, and so the trustees at a recent meeting decided to secure pledges for every dollar before the day for dedication was announced.

Extensive repairs are being made in the Hillsboro church, preparatory to the arrival of the new pastor, who is expected next month.

Portland, Feb. 5, 1905.

Notes and Personals.

After the conclusion of the evangelistic campaign in Los Angeles, the Rev. Dr. Chapman will go to Redlands, and meetings will be held in that city from February 19 to March 5.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity Professor Buckham of Pacific Theological Seminary will read a paper on "Modern Winds of Doctrine."

The president of the W. H. M. U. of Northern California announces the acceptance by Mrs. J. H. O'Brien, 1416 Arch St., Berkeley, of the office of secretary of literature. The annual reports for 1903-4 are now ready for distribution.

We are in receipt of a letter from Mr. Herbert E. Law of San Francisco from which we quote as follows: "In your issue of January 19th an article on page 5 refers to circumstances relating to the removal of Messrs. Fredericks & Co. from the Bishop building on Market street, and states that it is quoted from the Oakland Tribune. The facts are not stated in that article. Mr. Fredericks has doubtless been misquoted. The negotiations which led up to my acceptance of his plan were started by Mr. Fredericks and while I was absent in Europe. I had leased vacant lofts and abandoned all thought of building and so stated to Mr. Fredericks. I made no offer to Mr. Fredericks of any amount. The only engagement I entered into with Mr. Fredericks was as per agreement drawn by his attorney, now on file in the Rialto office and for confirmation. This agreement was carried out in accordance with its terms."

SOUTHERN BRANCH WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

From Miss Rice of Sivas, Turkey.

Outwardly we have had a very prosperous time the last few weeks. The latter part of September, Dr. and Mrs. Clark and my colleague, Miss Graffam, went on a tour to some of our more distant out-stations. They had expected to stay a month, but when their visit was nearly over Dr. Clark was stricken with typhoid fever. There they were several days' journey from any Americans in a small town, without any clothes or bedding except the extremely light equipment they had carried on horseback. But they were with one of our best beloved Armenian pastors, and there happened to be a good Armenian doctor not far away. So now we are thankful to hear that Dr. Clark is recovering, though still very weak. Mr. Partridge went to look after their welfare and it will probably be some time before they can bring the doctor home. It must be a pretty hard experience for Mrs. Clark, who is still a new missionary.

While they have been gone, Mrs. Partridge and I have had to supervise both boys' and girls' schools. Mrs. Partridge is very capable, and has helped me much besides taking care of her home and baby and filling Mr. Partridge's place in the school. I have besides the help of good Armenian teachers and an able matron for the boarding school.

Still at first my responsibilities seemed somewhat heavy, especially since I am not at all fluent in Armenian. It makes one hesitate to "reprove, rebuke, exhort," when she is liable to say teach for study and "change

your cucumber" instead of "your conduct." However, these people are most charitable toward all our shortcomings. One of the missionaries here was administering a severe lecture to a pupil, but had to pause for lack of a word, whereupon the pupil obligingly prompted her! I generally get some one else to do my scolding, however.

This sudden plunge into the work has taught me to swim more quickly, than I might otherwise have done. I have become much better acquainted with girls and teachers and consequently enjoy and love them very much.

We have taken all the middle school girls into the high school this year. There were not enough seats for so many girls,—almost a hundred,—and some of the new ones were rather naughty and troublesome. I have been so thankful that we have the Bible and prayer and Christian instruction to use in our school, for they help when nothing else will.

A big girl came into a room where two little girls were doing something naughty. She did not scold them, nor say, "I'll tell the teacher," but asked simply, "Would Jesus do that?" and it was enough. In the boarding school each little girl is put in charge of two older ones, who help to care for her clothing and keep her neat. This year some of the younger ones have been caught in dishonest ways and we have been much perplexed to know what to do. We have urged the large girls to feel a spiritual as well as a physical responsibility for them, and we are pleased to see their readiness to do so. Three of the girls in the senior class are teaching lower classes, and they try to help the children there. We have just organized a Junior Endeavor society and the big girls are ready for service there. The thing that pleased me most was to learn that Armenoohi had taken up a work among the little girls, of her own accord, and without telling anybody, till she came to a place where she needed advice. She keeps a little book which tells how good or naughty they are through the week. On Sundays they read it, talk it over, and have a little prayer-meeting. Now another girl who can play the organ is helping and the children love to sing.

Four or five girls go out every Sunday afternoon to teach in two little Sunday-schools in houses where the women were willing to receive us. The teachers helped in starting the work, but now the girls do it alone. They teach sixty or more women and children who do not have much Sunday except for them. Five new active members were received into the Christian Endeavor Society last Sunday, and for all of them I think it meant a real decision and confession. This makes all the girls in the first highest class active members, but only four out of the second class of fifteen, so you see there is still working and praying to be done.

The first class is a great joy to us. They have chosen as their class motto, "Work for Jesus." Once in two weeks I let them have a class-meeting in my room. Today they played guessing games, which helped their English and gave them a merry time. When it was time to go Pipe said, "Can we have a pray?" Last week Mrs. Perry told them about Mr. Alexander's article in the "Record of Christian Work," in which he tells how he has given to thousands of people II Timothy ii: 15 as a watchword. The girls decided to take it too, so tonight, as they went out of my door, they called II Timothy ii: 15.

You see that we have indeed much to be thankful for. I feel that many of these blessings are in answer to prayers from those at home, so please keep praying for us.

THE HON. ANNIS MERRILL, LL.D.

(This widely known pioneer passed away last week. The following, read by Mr. D. Gilbert Dexter, at the funeral services in the First M. E. church, Sunday afternoon, indicates in many ways the worth of his life. —Editor.)

In behalf of the California Bible Society I have been requested to say a word regarding the life and services of one who was so long time the beloved and honored president of the society. Coming to San Francisco at about the time of the organization of the Bible society in 1849, he at once became interested in its work. Having been a trustee for many years, in 1866 he was chosen president of the Society, which office he held at the time of his death—a period of 39 years. He was a wise counsellor in all its work, with an intense interest in the cause of the Master he so dearly loved. He gave freely of time and money in the effort to bring the life and light of the gospel to perishing souls. In this as well as in all his life-work, he deserved and won the admiration of his fellow men. Those who were most intimate with him learned to love and admire his high and lofty character as a man and his devotion to lifting up fallen humanity. Those who knew him best loved him most.

During his last years he asked many times not to be re-elected president of the Bible Society, but the board of trustees would not listen to the suggestion. His name carried weight as no other name could. We can well think today what a name means. The best legacy is a good and honored name.

He had a dignity of voice and bearing that always bespoke the true Christian gentleman. It was a delight to meet him in his home and spend an hour in conversation as he related the experiences of his early life before he came to California, and after his arrival here in '49. He was an enthusiastic Californian.

During his last years the board held frequent meetings at his home. They were blessed meetings. The seasons of prayer will never be forgotten, nor the gracious benediction from his lips at the parting. His memory should be a benediction upon those who remain behind—that better lives may be lived from having known this noble Christian gentleman.

He loved the ocean. Frequent trips were made to the beach even up to a few days ago. He enjoyed the voices of the sea—the dashing waves on the shore. Here he held communion with the Most High as he drank in the pure air of heaven. He seemed to feel an inspiration from the majesty of God in nature.

He spoke of belonging to a past generation—that he was almost alone. But he said there is a great congregation over there—I shall soon go to meet them.

Almost the last time he went down town I met him near the Call building on Market street. He was cheerful, full of hope, resolute, reliant, with a faith that was perfect assurance. The same dignity of voice struggled up out of the very weakness of the physical. What a heroic spirit. What a help to his fellow man. I always felt strange in meeting him. He had now almost reached the better land—almost there. He has joined the great congregation. To his memory we say **Blessed!**

Chicago has 700,000 men in its manufacturing industries.

CURRENT EVENTS AND COMMENT.

Timely Topics from Various Sources.

A wireless telegraph system is to be established on the New York Central and Lake Shore railroads between New York and Chicago.

St. Matthew's church at Fairbanks, Alaska, is the most costly log church in the world; labor and material being so high that the simple building cost $2500. The altar cost $180; $30 for the wood and $1.50 an hour to the carpenter who made it. This church will seat about one hundred people and is the only church of any kind in more than 20,000 square miles. On the bell of the church is the inscription: "O ye frost and cold, bless ye the Lord! Praise Him and magnify Him forever."

A writer in the February Century says in an article on Poverty-stricken Finland: "Finland is poorly adapted to agriculture. But little soil has gathered on the granite slopes laid bare in the ice age, and the climate is unusually fickle. The winter sustenance of the poorer people, except in the more fertile south and in the industrial towns, is mainly bread baked in the autumn and softened in coffee seasoned often with salt instead of sugar, or even in salt water. It is a fortunate cottager that has a little milk and mutton."

A crisis has been reached in the financial affairs of the Northfield schools, and in order to meet last year's deficit and the running expenses for the current year, $10,000 is needed. With the growth and development of the schools there has been a corresponding increase in expenses. In recent years the enrollment during the entire year has exceeded an aggregate of over eleven hundred students. The annual expenses have increased from a few thousand dollars to over eighty thousand a year. Last year, owing to imperative improvements, a debt of $17,000 was incurred.

Two bills providing for government control of railway rates are before the lower house of congress, one of them by Representative Townsend of Michigan, creating a "court of transportation," from which appeal can be made to the supreme court only. The other, introduced by Representative Esch of Wisconsin, grants the Interstate Commerce Commission authority to name a reasonable rate. The constitutional right of congress to delegate the power of determining railway rates to the commission was questioned in that discussion. It seems now that something will be done in response to the popular demand for legislation providing for control of rates. The great daily papers are supporting the president in his stand for immediate legislation.

President C. H. Thwing, in a recent issue of Harper's Weekly, made an argument in favor of disposing of the numerous small colleges somewhat as business men do with small and competing business interests—combine them. Such a disposition of them, he thinks, would make them more efficient. Of the seven hundred colleges which confer degrees, most of them possess less than $200,000 interest-bearing endowment each. This means an inability to give an adequate education, he thinks. Combination would make them much stronger. One of the ways of combining suggested is by affiliation with large institutions, such as state universities. Different denominations could thus maintain their individuality while having the advantage of all the equipment of the larger institutions. He cites four institutions—a Methodist, Presbyterian, Episcopal and Catholic—which are thus federated with the University of Toronto.

"If some friend of the president wants to give impetus to the movement for the Federal control of railroad rates, he should bring out in a condensed and popular form and at popular price, for wide distribution, Miss Tarbell's 'History of the Standard Oil Company,'" remarked an official of the Smithsonian Institute at Washington, recently. "There has been no arraignment of an existing institution since the days of slavery that makes so strong a popular appeal as this. A single book will often precipitate a great political upheaval. The whole silver controversy in this country broke out when Mr. Voorhees of Indiana had printed for the senate a book by Dr. Edward Suess of Vienna, a learned geologist, who declared that the supply of gold was so rapidly running out that it could not afford a permanent basis of the world's money. Translated into English, 300,000 copies of this book were circulated as a congressional document. It started into being a great movement for the bimetallic standard, which gained such momentum that it lasted into 1896, years after economic conditions had so changed as completely to reverse the teaching of Dr. Suess."

Frauds in the fur trade are considered as follows by William E. Curtis, the noted traveler and correspondent of the Chicago Record-Herald: "It would be interesting to know what becomes of all the musk-rat, 'possum, skunk, and pussy-cat skins that are sold in the wholesale fur market every year by the millions and are never heard of again after they enter the doors of the fur factories. It would also be interesting to know where the manufacturers of fashionable garments obtain their sable, seal, blue-fox, ermine, chinchilla, and other rare and expensive skins, because so few of them are sold in the wholesale market and so many in the retail stores. London is the great fur market, and two or three times a year the fur harvest is sold at auction, with bidders from all parts of the world. The furs from Greenland and Iceland are sold at auction annually at Copenhagen; at Leipsic there is an annual auction of those which are found in the forests of Germany and other parts of Europe, and at Nizni Novgorod, Russia, an annual fair is held, where the caravans from Asia dump their cargoes for sale or exchange with the merchants of the European countries. These cargoes include the fur harvest from Siberia and other parts of Asia, and are the greatest sources for the supply of Russian sable, Persian lamb, astrakhan, and other expensive skins. Seal skins from Alaska, Terra del Fuego, and many other parts of the earth are sold at special sales in London; but, strange to say, the annual supply of sealskin garments furnished the retail stores contains about ten times as many skins as are ever offered in the wholesale market."

CHURCH STATISTICS.

The "Christian Advocate" of New York renders all Christendom a service of great value by the publication of statistical data collected by Dr. H. K. Carroll. From these tables we learn the following figures as to the membership:

Catholics, 8 branches	10,233,824
Methodists, 17 branches	6,256,738
Baptists, 13 branches	5,150,815
Lutherans, 23 branches	1,789,766
Presbyterians, 12 branches	1,607,697
Disciples of Christ	1,233,866
Protestant Episcopal, 2 branches	807,924

Congregationalists	667,951
Reformed, 3 branches	401,001
United Brethren, 2 branches	273,200
Mormons, 2 branches	343,250
Evangelical Association	164,700
Friends, 4 branches	117,065
Jews, 2 branches	143,000
German Evangelical Synod	209,791
Dunkards, 4 branches	114,191

The total gains for the year are as follows: Catholics, 241,955; Baptists, 85,040; Lutherans, 73,856; Methodists, 69,244; Presbyterians, 36,175; Disciples, 26,489; Protestant Episcopal, 25,380. The total gain in all churches was 582,878. On the whole the gains are not so large as they were last year. The whole story is not told in figures and yet the duty of the church is made more clear by this summary of the Christian's world work.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

February 3.

Topic: Glorifying God in Our Homes. Ephesians vi: 1-9.

If the glory of God is his perfections, and if the way to glorify him in the life is, to grow into those perfections, it is evident that the way to glorify him in the home is the implanting and the fostering of domestic virtues in the home. Love is the same in essence both in God and man, obedience means the same thing, in heaven, on earth, or in the remotest habitable star. And it is the same with reverence, longsuffering, gentleness, faith. These and other virtues are of the Spirit of God. We glorify him when we reflect them in the family sphere. Christ in the heart will bring Christ in the home, and when we enthrone Jesus in the domestic circle we have the brightness of God's glory there.

It is of first importance after personal conversion that the home be a centre for the new life. If the home is right the community will be right and if the community the state and nation. No surer way can be found to develop the morals and the piety of a people than to establish religion there, nor can there be found a quicker way to destroy these than to uproot it. It has been said that the home not the individual is the unit of the state. How urgent therefore that the fountain be kept sweet and clean, that the stream that flows from it be strong and pure.

The apostle has already spoken of love as the queen virtue of a true home. "Husbands love your wives even as Christ loved the church and gave himself for it," and now proceeds to the first fruit of true love—obedience. Children obey your parents in the Lord, for this is right.

"Three things uphold dominion—knowledge, will; these two are great; but greater still the third, obedience.
'Tis the great tap-root which still, wrapped round the rock of duty, is not stirred,
Though storm and tempest work their utmost will."

Obedience is the law of childhood. It is a primal law for children, older grown. As George MacDonald tells us it is "a key that opens every door." How vital then that it be grounded in the spirit and the ethics of the home. We glorify God by teaching the children and by practicing ourselves this fundamental principle, by doing as the Israelites were bidden to do with the words of the law, "Bind them for a sign upon thy hands and they shall be for frontlets between thine eyes."

The key to this is found in those three words "in the Lord." Where Christ is in the child's heart obedience becomes an easy task. And right here is an argument among others for child conversion. Obedience is not easy for a child, though this is a child's first task, but when the summons, "Suffer little children to come unto me" has been answered and Jesus set up in the heart there is new reverence exhibited for father and mother. The first law of the home next to love should be obedience of children to their parents and that children may have a good example that of all to each in the bonds of love and duty, and all in the Lord, for, that God may be glorified in a true home as everywhere throughout the widening circles of human life, duty must take on a religious character, must depend upon religious motives and build upon religious principles. An obedience that is not religious in its spirit and purpose cannot glorify God, "for this is right."

And yet how often this primary law is ignored or set aside. Children in so-called Christian homes, how disobedient many are. The law is so distorted that many times parents seem—weakly—to strive to obey their children. Many a spoiled child dominates a home today. Parents in mistaken love indulge their children until they become little less than tyrants and in after years strew their parents way with sorrow. Kindergarten methods will not do with strong wills. Life is not a long play spell. To spare the rod is often to spoil the child indeed. The Master himself used a whip of small cords once. Let us glorify God by having in our homes obedience in the Lord.

Children should do this also by honoring their parents. This is the first commandment with a promise that of long life in a promised land. Not obedience merely is due our fathers and mothers, but reverence respect, filial devotion. This is Christian, but how often it is better exemplified in pagan China. Ancestral tablets may be out of place in Christian homes, but ancestral gratitude and appreciation, filial affection, honor to fathers and mothers and grandfathers and grandmothers in the Lord is one sure way to glorify God in the home.

Ruling one's own spirit is another way. Fathers, provoke not your children to wrath. We glorify by moderation, in speech, in inflection, in gesture, in spirit. A peaceful home may become a place of devils if the parents' tongue be not bridled. A quiet spirit even in reprimand may be made to accomplish wonders.

"Call no man weak who can a grievance brook,
Or hold his peace against a red-hot word."

We glorify God quite as often by a wise silence as by any other way. Christian nurture, what a king's highway it is in which to glorify God in the home. At the fireside, by the trundle-bed, at the family altar, during the twilight hour when asked to read a story, when they tease for things they ought not to do or have. "Bring them up in the nurture and admonition of the Lord."

And then masters and their servants, how much each have to learn that both may glorify God.

A Christian home is a type of heaven when ideal. In my Father's house are many homes. Alas! that so few homes approach the ideal. Christian Endeavorers are constantly founding new homes. Shall they not all be in the Lord?

Sunday-School Lesson.

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

First Quarter.. Lesson VIII.. John v. 1-15.. February 19, 1905.

Jesus at the Pool of Bethesda.

Purim was a rollicking, boisterous festival, the Jewish carnival. Jesus showed his humanness by attending it. He believed that the Hebrews' escape from Haman "should never be forgot." Putting himself in sympathetic touch with the joyousness of the hour gave him golden opportunity to declare himself and his message. No doubt he went to those places where the people most congregated, but he also visited one place most neglected and shunned, the lazar-house of Jerusalem. He exchanged the chatter of merry-makers for the low, endless, pitiful wail of the congregation of cripples in the five porches of Bethesda. His errand was to both the joyous and the jejune.

With the practiced eye of a connoisseur of misery he parceled out the most abject, helpless, and hopeless case—one bedridden thirty-eight years. The mind sharing the paralysis of the body must be roused from its inane torpor by the electric shock of a surprising question. "Wilt thou be made whole?" is an electric volt. The startled man begins to apologize to his interlocutor as if he were being found fault with for letting his opportunity pass. His answer reveals his extremity. He is not only sick, but friendless.

"Rise!" "Take up thy bed." "Walk!" are the imperatives of infinite power. The feeble human will is strangely energized. See a marvel! The withered limbs move. The soles of the feet are planted upon the ground. He stoops, rolls up his mat. He walks!

The Pharasaical objection to the healed man carrying his bed on the Sabbath comes in like a burlesque. Unwittingly the cured paralytic sounds the note of contest between the young, reforming Rabbi and the venerable ecclesiastical establishment—a three years' battle—terminating in the bloody scene of Calvary.

Jesus had come to this feast with the set purpose to honor the ordinances of religion. But not less so was it his set purpose to break the traditions of the elders and the commandments of men. The scribes and Pharisees had taken the ceremonial law as a thread and had strung it full of the empty baubles of human ordinances. They were insincere and hypocritical. They heaped these intolerable obligations of their own devising upon the backs of other men, but they would not so much as put out their little finger to lift them for themselves. Jesus purposely crushed these empty and gilded beads of custom, but he never violated the law. He revered and kept it. He did this that all might see the difference between the commandment of God and the ordinance of man.

Jesus was after more important matters than the tithing of mint, anise and cummin. He sought the weightier matters of the law—the evolution of moral and spiritual qualities in the human soul by means of which men deal justly, love mercy, and walk humbly—the evolution of the kingdom of heaven within, whose essence is righteousness and whose concomitants are peace and joy.

The Teacher's Lantern.

The classics are full of legends about fountains, but the Hebrew tradition of the "Fount of Miriam" surpasses them all in spiritual significance. The story is that this is the fountain from which the Jews drank in the wilderness. After they occupied Canaan its waters flowed into the Sea of Galilee, and at the end of every Sabbath these same waters flowed out and mingled with the waters of all fountains.

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It matters little what feast this was. The important truth is that Jesus went up to every feast. He might have claimed exemption. On the contrary he could challenge his critics. "Which of you convinceth me of the sin of omitting a ceremony of the law?" Absentees from public worship find no encouragement in the example of Jesus.

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On the other hand, extreme literalists, sticklers for technicalities, find no encouragement. Jesus was after substance, not shadow; spirit, not letter.

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There is no lack of genuine sympathy with the individuals upon whom or for whom miracles were wrought. Yet the average reader can plainly see the symbolism of this and also the following miracle. They are scenic, pictorial, designed to show Jesus' relation to the soul. In the one instance he makes himself a Bethesda, a fountain of mercy for cleansing, and causes a well of water to spring up within. In the other he shows himself the Bread of Life, while at the same time he feeds the hungry.

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This miracle marks the beginning of official hostility to Jesus. Of set purpose he continues his benign work of healing on the Sabbath-day. There are six recorded instances and probably many unrecorded.

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It seems like irony to ask a man to stand on legs unused for thirty-eight years, and to carry a bed on which he was always carried himself. But this is an instance of impartation of power to the powerless.

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"Wilt thou be made whole?" The question was needful. Miserable, not always willing to be healed. Mendicants trade on their sores. Invalids traffic with the pity of their relatives. There are also "spiritual valetudinarians."

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Crowding the pool is like frequenting the ordinances of religion. The Churches are full of spiritual paralytics. They do not doubt efficacy of grace, but have no expectation of themselves being made strong and useful.

Mosaic from Commentaries.

A feast: Probably not the Passover. St. John would never have called it *a* feast—probably Purim.—Camb. Bib. Is at Jerusalem: No evidence from present tense that gospel was written before destruction of Jerusalem.—Ibid. A pool: Water supply of the city a marvel—ten million gallons in store. Hebrew tongue: Aramatic, colloquial language—not Hebrew of Scripture.—Camb. Bib. Five porches: Colonades. Troubled the water: Omitted by best manuscript represented popular belief; added as a gloss; then inserted in text. —Ibid. Made whole: Work of God in medicinal spring, emblem of saving work of God in general.—Lange. Had an infirmity.—Ibid. Wilt thou? More strongly, Dost thou will?—Ibid. Question of conscious power.—Lange. To put me in: Literally, to throw me in. The gush of water did not last long; no time for quiet carrying.—Camb. Bib. Rise: Attempting to rise after thirty-eight years of impotency was an open confession of faith.—Ibid. Not lawful: Ignore cure: Notice what can be attacked.—Ibid. He that made me whole: Natural reliance in first flush of recovered health.—Ibid. Authority of Wonder-worker put against theirs.—Tholuck. "He that gave me strength told me how to use it:" Intuitively the great principle of Christian obedience laid down. If Christ is source of life, he is also source of law.—Dods. What man is that? Contemptuous (fellow). —Camb. Bib. Unfavorable side of what had taken place brought out. Malicious persons always do that.—Alford. Conveyed himself away: Literally, swam out—graphic description of making one's way out of a crowd.—Camb. Bib. Afterwards: He did not see Jesus in the crowd; he saw him in the temple. A certain solitude necessary.—Augustine. Sin no more: Only general connection of sin with evil.—Lange.

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CHRIST'S PROMISES.

Lottie McKensie Halvorsen.

When faint and sick beside the way,
When weary and oppressed,
I hear my Savior's loving voice,
"Come unto me and rest.
Come heavy laden, bowed with care,
Troubled and sore distressed,
Come unto me, come unto me,
And I will give you rest."

When summer's scorching noontide sun
Eats fiercely on my head;
When waves of sorrow overwhelm
My soul with sickening dread;
Like healing balm these words I hear
To nerve my heart and hand.
"The shadow of a mighty rock
Am I in weary land."

When all I love on earth are gone
And I am left alone.
When bleeding heart with grief surcharged
Sends to the lips a moan.
These words like sweetest music come,
To still my soul's alarms.
"The eternal God thy refuge is,
His everlasting arms
Are underneath and keeping thee
From everything that harms."

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REST AND LABOR.

The rest of the Christian is not the rest of idleness or indifference. It is a rest which is a preparation for work; it is a rest from our own labors, and from the anxieties which have disturbed us; a rest which enables us to stretch out our hands in helpful labor, and rescue others from the sorrows which we have felt, the burdens which we have borne, and the troubles which have afflicted our own souls.

No one can truly and effectually labor for others until he has himself first entered into rest. No one can faithfully work the work of God until he has come to cease from his own works. And when the strife and the toil for rest and peace and pardon are ended, and when the sweet assurance of the Savior's love has possessed the soul with an abiding peace; when the great question is settled, and the great debt is paid; when at last, "being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access unto this grace wherein we stand, and rejoice in hope of the glory of God"; then having entered into this rest, we are enabled to lay aside every weight, and the sin which so easily besets us, and run with patience the race set before us. Then we are workers together with God. Then we can "be steadfast, immovable in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."—H. L Hastings.

SEEING THE INVISIBLE.

"Paul was the apostle of paradox. In his person, in his life and training and in his teachings there are anomalies as striking as they are meaningful. Providence made him a mystery, a kaleidoscopic character, that he might be as he wished to be 'all things to all men,' thus to win the many. An example of the apostle's instructive paradox we have in the text, 'As seeing him who is invisible.' How can one see the invisible? This seems a contradiction of terms, a hopeless tangle of speech, a play of poetic license as reckless as it is confusing. Yet Paul is speaking if actual experiences and of an actual man—Moses, the great hero of both Jew and Gentile of European and Bedouin, law-giver, sage, poet, commander, prophet of God. The phrase must have a meaning. Let us endeavor in humility of mind and in dependence on the Spirit of Wisdom to discover it.

"Look then at the principle involved in the text. It is this: The heart hath eyes as well as the head. To see with the former is much more inspiring, much more stimulating and helpful than to see with the latter. The light of the body, of the life, is the eye. But we live two lives, the common and the ideal. Bodily sight is the light of the common life, heart sight of the ideal."—Selected.

OF THE ABUNDANCE OF THE HEART.

"Out of the abundance of the heart the mouth speaketh." Not only does the mouth utter the thought of the heart, but the eyes mirror the character of the heart-life. A few days ago, while at one of our summer resorts, going out from the crowded and warm auditorium, seeking a quiet and cool place, I sat down on a bench under some trees. Two nicely dressed and intelligent looking ladies were occupying the other end of the bench. One of them proposed that they go and get a "treat." This proposal was followed by a discussion. Directly the one who proposed the treat spoke of the other's habit of faultfinding. The other said, "Now, you know I don't find so much fault." The first said, "Yes, you do; the candy is stale, the butter on the popcorn is strong, or the ice cream is weak." Still the other refused to own that she was a faultfinder. But the first one said, "I never yet treated you to anything that you thought was perfect." This habit of seeing almost nothing but the imperfections of people and things is a very common and hurtful one. The eyes of one of these girls were sparkling with fun, life and good will—she seemed full of the "joy of living." But the face and eyes of the other had a discontented look, as if all of life's joys and duties had some flaw, which she must see and proclaim to others. Would that all of us, especially all young men and women, all boys and girls, would study their dispositions and see if this "little fox" has found any place—even a very small piece of territory—where loving thoughts, kind words and helpful actions ought to be growing. It is said that our beloved Frances E. Willard had a habit of saying to her friends, "I know something good of you," and then she would tell of something good she had observed in the friend's character, or tell of some kind thing she had heard. Wasn't this one secret of her wonderful power over humanity? She saw the good in people and things, and spoke of that good. Cheerfulness, contentment, seeking for good points—how wonderfully these things brighten our lives! How very much we are helped by our friends' appreciation of our efforts to give pleasure! May we strive to cultivate a grateful, appreciative spirit.—Sarah R. Waight in "Western Christian Advocate."

If you trust in God and yourself, you can surmount every obstacle. Do not yield to restless anxiety. One must not always be asking what may happen to one in life, but one must advance fearlessly and bravely.—Prince Bismarck.

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